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The CHRISTIAN CENTURY

A Journal of Religion

America's Enemy— GREED!

An Editorial

Christianity and Nationalism

By William Lyon Phelps

August Survey of Books

Including Winning Reviews in
July Book Review Contest

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The CHRISTIAN CENTURY

August 6, 1930

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The Office Notebook

The outcome of the July book review contest will be found in this issue. That is, part of the outcome. Many of the reviews submitted that merited being put into type could not be included in this August book survey number, and are being held over for later issues.

The end of the July book review contest is, of course, only the beginning of the contest for August. The same prizes are being offered: 1st, $15; 2nd, $10; 3rd, $5. The same rules: Reviews are to deal with books not hitherto reviewed in The Christian Century, and are not to be more than 300 words long. Be sure, in submitting reviews, to give all necessary information, to wit: Name of book, name of author, name of publisher, price; name of reviewer, complete address of reviewer. Write on one side of the paper, and remember that judges reading hundreds of manuscripts in superhot weather are likely to be prejudiced in favor of typewritten copy.

One new rule will be introduced for the August contest: No manuscripts will be returned. If you want to know what you have written, make a carbon copy. And this time, too, we are going to rule out regular staff correspondents of The Christian Century. It is the gifted amateur that this contest seeks to uncover.

The July book review contest produced more entries than any similar effort ever made by this paper.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

BRITAIN'S colonial service contains few more distinguished members than Sir Hesketh Bell, famed former governor of Uganda and Northern Nigeria. Recently, this authority on African affairs entered the columns of the London Times to warn his countrymen against the devastation being wrought in the dark continent by moving pictures. "It is hardly too much to say," wrote Sir Hesketh, "that nothing has done more to destroy the prestige of the white man and to conduce to the general revolt of the colored races against the government of the European than the spread of these deplorable pictures." Yet in the same letter Sir Hesketh called for an increase in the use of moving pictures in colonial Africa. The point of the whole letter, which filled nearly a column, lay in this sentence: "We must try to let those pictures be British productions and of such a nature that they would impress on the minds of the people for whose moral and industrial progress we have made ourselves responsible the advantages of cleanliness, decent living, industry, and humanity." Sir Hesketh speaks with the delicacy of a diplomat, but even Hollywood ought to be able to understand what he is saying. .

Another Protest Against American Films

The Congressional Library Gets A Treasure

SO the Congressional library is going to get the Vollbehr collection of incunabula. The bill appropriating $1,500,000 for the purchase of this extraordinary collection of fifteenth century printed books was passed by congress in its closing hours and signed by the President. The Gutenberg Bible alone, one of three extant copies on parchment, is estimated to be worth more than the price of the whole collection. This is sometimes referred to as the first printed book, which it certainly is not, but it is undoubtedly the most valuable as well as one of the most beautiful —far too perfect, in fact, to be considered the first product of the printer's art. It would have been an inexcusable piece of parsimony for congress to have refused to make the purchase. One is reminded of Ruskin's passionate but unsuccessful effort to persuade the British government to buy a great collection of Turner's paintings at a bargain price. It was, he said, as though a gentleman who boasted of his culture and of his devotion to art, and whose resources might be estimated from the fact that he spent several thousand pounds a year in maintaining a wall and a corps of guards around his estate, should refuse to spend nine pence to acquire the most valuable works of art on the market. It required vigorous and prolonged argument to bring congress to the point of voting the appropriation for the Vollbehr collection, but its horizon has broadened considerably and its conception of the function of the congressional library has notably enlarged since the day when violent protest was made against acquiring for it the library of Thomas Jefferson on the ground that it probably contained the works of Voltaire and other infidels. In the contemporary case, however, the influence of piety reinforced that of scholarship. If the rare Bible had not been in the collection, congress would probably have taken little interest in the rest of it.

When Angry Count A Hundred

THE diplomatic interchanges between France and Italy, leading up to M. Briand's formal assurance that France will start the building of no new ships during the next six months, by no means constitute a settlement of the vexed issues between these two powers, but they do indicate some relaxation of the tension which, a few weeks ago, seemed much too high for safety. Mussolini's two speeches in May contained a definite warning of Italy's intention to secure and maintain naval equality with France, ship for ship and ton for ton, and of her—or his, which amounts to the same thing—willingness to meet on the bloody field or on the high seas all and sundry who might stand in the way of her (and his) ambitions. But the truculent tone of these deliverances is

entitled to some discount in view of the fact that they were uttered to vast assemblies of the fascisti party, and that they were intended primarily for home consumption and for the stimulation of party morale. A fascisti pep-session is not precisely the setting in which one would expect to find the most judicious presentation of national policy. Following this came two months of more delicate diplomatic exchanges, including the proposal by Signor Grandi, Italian foreign minister, of an indefinite suspension of the 1930 naval building programs. The suspicion is expressed that Italy views such a holiday as merely the first step toward equalization of naval armament with France. Italy claims the right to such equality because it is beneath her dignity to be inferior in anything to her nearest and most dangerous rival, and France denies it on the ground that she is an oceanic as well as a Mediterranean power and that therefore equality in total armament would mean inferiority for her in any possible conflict. That difference is still to be thrashed out, but it is something to have both parties pause and count a hundred before continuing the argument.

England's Hour of Many Anxieties

OUT of his regular quota of British Table Talk, we take this paragraph by Mr. Shillito: "It is an hour in which many anxieties press upon us in this country. That does not mean that the mood of our people is one of despair, but certainly we are growing every day more aware of the many issues at stake. India is never out of our thoughts. As I write, grave news comes from Egypt. The East Africa settlers are strongly opposed to the attitude of the government toward their problems. China is still in the furnace, and until there is a settled China there must be unsettlement everywhere. Russia is the scene of a bold and unfaltering offer of an alternative to the old order. At home, the unemployed figures are nearly 2,000,000. The leaders of commerce are turning toward some method of 'safeguarding' with the view to building up a tariff wall round the empire. The labor government looks a little tired and disillusioned. It is in such hours, I believe, that the British character shows itself at its best. And our friends in other lands will give us their understanding and their generous faith." As for the plea contained in his closing sentence, Mr. Shillito need have no misgiving. Thinking Americans have a vivid sense of the difficulties in which Britain finds herself. They know that these difficulties are a part of the opening of a new period in world history, during which the tradition of white world domination, built up so assiduously during the last three hundred years, is to be smashed to bits. The troubles that beset England now will presently beset every state that attempts to continue the old scheme of colonial empire. But liberals in America have more than sympathy for Britain; they still cling to the hope that the British government may show all the world how to make the transition from the old to the new world order without resort to bloodshed or further exacerbation of the wrongs which already divide nations, peoples and races.

Spots Memorable to Protestants in Italy

FIRST the secular daily, La Tribuna, of Rome, protests against the pilgrimage of Italian-American Methodists to Italy and considers it an affront to fascism which has "restored the full value to the Catholic faith, which is so large a part of the history of civilization in Italy and dismissed all adulterations which were poisoning the life of our country." Then the vatican organ, L'Osservatore Romano, commends La Tribuna for its protest and for saying "We did not know until now that there was Italian Protestantism, much less that it had memorable spots on our soil." Well, there is, and it has. As to spots memorable in the history of Italian Protestantism, there is first of all Torre Pellice, the chief center of the Waldensians now and for the past seven hundred years. There are caves in the Cottian Alps where they hid from persecution, and passes where they defended themselves. There is the scene of the massacre which led Milton to write "Avenge, O Lord, thy slaughtered saints." There is their handsome church and theological seminary on the Piazza Cavour, in Rome, just across from the new Palace of Justice. Surely the Roman Observer ought to have observed that. Mention might also be made of the place in Calabria where a Waldensian colony was exterminated, and their fifty churches throughout Italy, and their schools in Sicily. The birthplace of Vermigli (Peter Martyr) in Florence and the place where he was converted to Protestantism in Lucca after he had become vicar-general of the Augustinian order would be worth searching for, though the scenes of his labors must be sought in England, Germany and Switzerland, for Italy drove him out. The spot where Ochino preached in Venice while he was still vicar-general of the Capuchins and from which he was summoned by the inquisition to Rome (but didn't go, fleeing to Geneva instead) would be worth a pilgrimage. The footprints of Juan de Valdes and of Socinus might be traced, though Methodists would perhaps not be interested in doing it. Yes, there are many spots in Italy "memorable to Italian Protestantism," but most of them are memorials of a ruthless persecution which was almost, but not quite, successful in exterminating it.

Lambeth Comes Out Of the Silence

THREE or four years ago "Dick" Sheppard, not yet elevated to the dignity of the deanship of Canterbury, published a passionate book which quickly circled the world. It was called "The Impatience of a Parson," and it made an appeal to the Lambeth conference of 1930 to do something ade-

quate for the desperate spiritual need of the modern world. The book won its enormous sale because it put into simple, burning language thoughts that lay in the minds of thousands. Well, Lambeth is closing its session. Over its deliberations there has settled an almost impenetrable blanket of silence. But perhaps epic and cosmic events are taking place behind that pall. Indeed, the Episcopal press already holds out hope. For here is the broad church Churchman heralding to the world the accomplishment to date of Lambeth, 1930, in a dispatch with this lead: "The most important thing that has happened, and of great importance to the Episcopal church in the United States, has been the raising of the rank of the Rt. Rev. James DeWolf Perry, presiding bishop of the Episcopal church and bishop of Rhode Island, to seventh in line in the Anglican communion from the former place of sixteenth held in the past by presiding bishops of the Episcopal church." There! who will dare to suggest that Lambeth is not rising to "Dick" Sheppard's challenge?

Mussolini Declares His Faith

IT was perhaps not to be expected that a deliverance by Signor Mussolini on God, science and religion would make a very substantial contribution to current theological thought, but it was good journalistic enterprise for the editor of the Cosmopolitan to secure such a statement from him. The gist of it is very simple and, for the purpose, very satisfying. Science has discovered a tremendous lot of things, but there must always be a limit beyond which it cannot pass. Beyond the knowable lies a realm of mystery. "There can be no conflict between science and religion," because there is a clear line of demarcation between the domain of human knowledge and the realm of mystery which is the abode of divine providence. But "God is a spirit"—and that means that he is not a sort of superman, but a power that opens new avenues to truth and gives power to men. That there can be no conflict between science and religion is unfortunately not true. Such conflict has actually occurred, for the line between them is not clear and universally agreed upon. When scientists draw the line they sometimes encroach upon territory that is beyond their knowledge. When the church draws it, it draws it at the point which best suits its purposes. Signor Mussolini's church has been notoriously given to claiming the right of eminent domain over areas of thought in which science asserts the right to be heard; and it is not the only one. So long as he sticks to general and platitudinous statements, no one can raise an issue with him, but conflicts arise when specific applications are attempted. To make these requires more careful religious thinking than il duce has time for amid the cares of office or inclination for when he has an infallible church to get along with. To assign to religion undisputed sway in a realm of mystery is to issue a proper declaration of independence as against the authority of the physicist and the biologist in the things of the spirit, but it is also to reinforce the authority of the church as the arbiter of matters beyond the reach of human intelligence.

America's Enemy—Greed

We are not suffering from an ephemeral crime wave, but from a subsidence of our foundations.

WHEN Herbert Hoover pronounced this judgment in his speech before the annual meeting of the Associated press on April 22, 1929, he made the gravest charge which a nation's chief executive could put into words. A President of the United States dare not speak lightly. His every word is noted, and remembered. Any sentence which may disturb public confidence is likely to become a campaign issue. So it can be taken for granted that Mr. Hoover weighed his words with care before he gave them utterance. As the months have passed, however, and the country has experienced the demoralizing effects of the stock market debauch, the general crime wave, and the national epidemic of racketeering, the justification for the President's words has become increasingly clear, while the gravity of the condition to which he tried to call attention should shatter the complacency of every thoughtful American.

Something is radically wrong with American life. A special commission, appointed by the President, is studying the rapid increase in all sorts of crime. Universities and summer conferences are devoting their resources to study of the breakdown in governmental processes. Social agency councils, churches, learned societies of many sorts are discussing the more obvious indications of social disintegration. America is apparently in a better position, both economically and politically, than ever before in her history. But there is a condition within the ranks of her people which her President has dared to describe as "a subsidence of our foundations." What is the trouble?

Most of the answers that are customarily given to that question are cheap, and practically all of them are disappointingly superficial. We are told that the moral let-down is a natural, and almost excusable, after-effect of the war. It is the reaction of the country against the mass discipline under which the war placed it. Or we are told that it is a natural revolt against sumptuary legislation. The citizen feels that his private domain has been invaded by the state, egged on by meddlesome reformers, and now he is out to show his contempt for all such attempted policing. Or we are told that the city dweller is in rebellion against the political domination of the farmer. The shift in population has finally proceeded far enough to permit the birth of an urban uprising, demanding a political and social order in accord with urban ideas. Or we are told that the old American

ideals are being submerged under a flood of alien immigration. The heritage of the Pilgrims is being wiped out by men and women with the background of other religious and social views.

There is some measure of truth in every one of these statements. But they do not get to the bottom of what is going on in America today. To understand why American boys are today taking up racketeering as a profession, there must be perception of the fundamental change that has taken place in the physical character of the American continent within the past thirty years.

For the white man, America has always been a happy hunting ground. It has been a land of fabulous wealth, and that wealth has been there for the taking of the youth with initiative, courage, determination, and a little luck. The Spaniards quite frankly came to the new world seeking wealth, and the Dutch as well. So, in large measure, did the cavaliers as they spread their plantations over the south. And, while it is necessary to discount some of the most extreme economic interpretations of the Puritan migrations to New England, it is nevertheless true that the pious brethren who colonized that portion of the country combined with their religious fervor an excellent eye for the main chance.

The white man crossed the Atlantic seeking wealth. Later, when the chances of finding a fortune or an easy competence on the eastern seaboard declined, the white man pressed westward across the plains, still engaged in the same search. The lure of free land, and the opportunity for rapid advancement that inheres in new communities made Horace Greeley's famous admonition, "Go west, young man!" almost the national slogan of our middle period. Too few Americans remember that the principal plank in the platform on which Abraham Lincoln was elected to the presidency was not free Negroes but free land.

Up to the last decade of the last century, this lure of quick and easy wealth on the frontier persisted. A man living in a settled community might be a pauper this year, but next year he might be on the frontier and the discoverer of gold, silver, lead, oil—a millionaire over night! There are still thousands of living Americans who participated in the rush for the Cherokee strip, or who shared in the passage of the Chilkoot pass. And the first generation of our oil millionaires is still with us, some to furnish new dimes and philosophy for a properly respectful people, and some to furnish ample financial support for a large portion of our legal profession.

Within the past few years, however, it has dawned on Americans in general that the frontier is gone. To be sure, a few communities here and there are still being periodically shaken by the discovery, or threatened discovery, of oil. And the chance of "getting in on the ground floor" and riding up to sudden and dazzling wealth is not wholly gone from business, as the experience of the gentlemen who are now the nabobs of our moving picture world will illustrate. But these are the freaks, the sports, of the industrial world. For America as a whole, the chance of sudden wealth has largely passed as the nation has moved into a period of settled, developed life.

With what result? With the result that the man who wants a lot of money in a hurry—and how many men are not covered by that description?—must turn from the gamble of exploration and discovery to the gamble of speculation in some form or other. The turning of Americans by the millions to stock speculation is one direct result of the passing of the pioneer period. So is the startling growth of gambling—gambling on the results of sporting events, gambling on crop futures, gambling on treasury balances, gambling in myriad ways and involving hundreds of thousands of people.

Racketeering is only a logical next step. What is racketeering? In the disapproving sense in which the word is generally used, racketeering is simply the poor boy's easy road to quick wealth. To be sure, there has been racketeering in the ranks of business for years. The steel companies that sent army and navy commissions to South American states in order to stir up munitions orders were racketeering. The banking corporations that involved irresponsible Central American politicians in loans in order to foreclose on the resources of those banana republics were racketeering. But that has been accepted, for it has been merely the way in which established business, when the home market fails, insures quick and large profits. It is time that the nation saw that when its boys turn to gang life or to the cruder and personal forms of racketeering, they also are embracing what is, to them, the only opportunity to make a lot of money in a hurry, and without too much work.

Our cities are full of youngsters who, in the public schools, are carefully taught "civics" and "good citizenship," and "American ideals." But these same youngsters grow up under circumstances that give the lie to every principle they are taught. They come to see that the real boss of the ward gains and holds his power in ways very different from those mentioned in the textbooks. They find that certain types of activity lead to quick wealth; that wealth leads to influence; that influence is the thing most men are looking for. Frequently they find that the very teachers who try to teach good citizenship owe their appointments or their promotions to the favor of the gentry who rule from the speakeasy and the gambling joint.

Is it any wonder that such youngsters turn to racketeering? But why single them out for disapprobation? To be sure, racketeering will eventually undermine the foundations of American business, if left to develop without hindrance. But is there any essential difference between the motives which drive the boy from the slums into racketeering and the boy from the college into stock speculation, or many kinds of real estate booming, or any of the other methods by which the son of a comfortable home seeks to make his pile and make it quickly? Or, is there likely

to be any large difference in the final moral effects of both types of activity?

If America is threatened by a subsidence of its moral foundations, the cause is to be found in the failure of its people to subject their greed to the discipline and control of a vigorous social conscience. It is greed that is at the bottom of the present trouble, and that greed cannot be controlled in the racketeer who has emerged out of the slums while the speculator and the business pirate show no willingness to submit to the same control. The problem is fundamentally a moral one. But the churches are much more ready to inveigh against the moral reprehensibility of the children of the slums than they are to attempt to set up and insist upon high standards of social responsibility in the case of the money-seeking of the children of comfort.

Church Currents in Germany

[Editorial Correspondence]

Tuebingen, July 11.

RECENTLY a German psychologist explained the comparative popularity of the church in America as being due to the necessity of a highly mechanized and not too highly cultured nation seeking an escape from its machines and finding it in religion. Less recently a German observer attributed the vitality of our church life to the wholesome competition between our denominations as compared to the stagnation of a state church. Neither of these explanations seems adequate, but the fact remains that, whatever the weakness of our church, it has an obvious vitality far greater than that of the German church. Cursory observations easily lead to erroneous conclusions, but in this case the impressions of a tourist seem to be borne out by all available literature upon the subject.

Our tour of Germany began at Hamburg, the great port of Germany. I found no churches in the suburbs and residential sections of Hamburg. There are of course many beautiful, large and historic churches in the heart of the city. We attended one of them Sunday morning and found no more than a hundred and fifty people in attendance. The service consisted of a beautiful liturgy and sermon, the liturgy being a marked improvement on anything previously heard in Germany and obviously representing the results of the movement for the enrichment of worship which has been developing here. There were no young people in church. The old people who attended seemed relics of another day, who were stubbornly defying the pagan temper and the metropolitan atmosphere of the modern city by their faithfulness to rites for which their children no longer had reverence.

The sermon was not different from many heard in the pulpit of any nation. It elaborated the idea in the ancient proverb, "Bete und Arbeite," pray and work, but somehow never came to grips with the problem of what prayer and worship may mean for the life of man in the specific problems and situations which he faces. The tendency to deal in generalities and to soar over the real problems which human beings face in their labor and in their sorrows seems not to be confined to the pulpit of any particular nation. It must be a universal weakness in the pulpit. The weekday activities of this large church with its three preachers consisted in a single meeting for the girls who had been confirmed in recent years. Significantly, it was evidently assumed that the recent male catechumens would not be interested.

It would be wrong to assume that the Hamburg church is altogether typical of the city church in Germany. There are men, like Pastor Fritz in Cologne and Dedo Mueller in Leipzig and Paul Lesuer and Sigmund Schultze in Berlin, who have placed the church in the very center of the city's ethical and social problems and whose ministry is gratefully accepted by young men and women who are trying to find their way through the mazes of modern industrialism to a full and satisfying Christian life. Nor is the poor attendance altogether typical. The able preacher draws large crowds in the big cities. But since there is very little congregational loyalty as we know it in America, the crowd follows the preacher and the same church may be packed one Sunday and be comparatively empty the next.

It is reported that the industrial worker, who was once universally hostile to the church, is now much more sympathetic. That can hardly mean that he is active in the church; but it is significant that an official socialist paper recently carried an article with the statement that the church no longer had a right to speak of the irreligion of socialism since an increasing number of men with religious convictions were active in the labor movement. An organization of religious leaders calling themselves "religious socialists," in which, among others, the young philosopher of religion, Paul Tillich, is active, has been working upon the problem of religion and labor with a thoroughness and honesty which no American religious organization has yet approached. In this, as in some other respects, Germany's philosophical temper seems to have anticipated a development through which we are still to pass and it would not be surprising if the American laborer would come to a fully developed reaction against the middle class church and its prejudices at about just the time when the German laborer had succeeded in rediscovering religious values and incorporated them in institutions sympathetic to proletarian idealism.

Meanwhile the official church is still living to a large degree in the world before the war. In some

of its sections it has an unlovely penchant for making a most thoughtless identification of "Christentum und Deutschtum," of religion and nationalism, which is not dissimilar to the naive nordicism of our klan-infected churches. The violent anti-semitism of this type of orthodoxy feeds on the idea that the Jew is responsible for the pacifistic and international "sentimentality" which has destroyed the robust German patriotism of other days.

The Sunday after our experience in Hamburg found us in a country church in northern Germany. It was a church which served six villages and numbered three thousand members. The overchurching of small communities is not known in this country. It was communion Sunday and the visitor could not help but be interested in the fact that it was possible to identify exactly that part of the congregation which would stay for communion after the service, for the women wore black and the men appeared in frock coat and stove-pipe hat. Every farmer has such an outfit to be used for two occasions, funerals and communion. The number of worshipers was larger than that in the city church and some young people were scattered in the congregation. One suspected that the most wide-awake young people were not there, for there was certainly nothing in the service to appeal to them. The prayers lacked both the spontaneity of free prayer and the beauty of real liturgy.

The sermon was on the epistle of the Sunday and I do not know what it was about except that one section was devoted to the devil, who was pictured as having the uncanny ability to see his prey while remaining hid from his victims. This dangerous characteristic of the devil was elaborated in considerable detail but not in a fashion that might give it symbolic significance. I was forced to reaffirm the conviction that religious imagination, which may easily be brought into the service of moral pedagogy, is frequently divorced from it completely. It will be shocking to American readers, but must be recorded in all honesty, that after the church service the elders of the church retired to a nearby "Wirtschaft" and ordered a glass of beer all around in honor of the American visitors.

It may or it may not be significant that in the limited experience of a tourist the largest evidences of religious vitality were found in a university town. It is rather interesting to come from contact with religion in the city and the country, where in neither instance the church seems to possess any robust vitality, and find a theological professor in a state university lecturing to a class of seven hundred students. That was our experience in Tuebingen, where we had the pleasure of hearing Professor Heim of the local university.

Professor Heim enjoys the reputation of being at the present moment the most popular theologian in Germany, at least among theological students. Possessing a warm evangelical piety, he is considerably more conservative than the theological teachers of the past generation, though of course not as conservative as the members of the Barthian school. His emphasis is on the necessity of a personal decision as the beginning of the Christian life. To judge by the appearance of the young men and women who listened to Professor Heim with rapt attention there is no dearth of promising candidates for the ministry in the nation; and we are told that the number of theological students is quite normal at almost all of the universities.

The tendency toward theological conservatism in this mother-nation of theological liberalism is quite marked. There seems to be a general feeling that liberalism runs into the sand of relativism, and from this fate escape is sought by a new emphasis upon the church or the creed or the person of Jesus or, as in the case of the Barthians, upon a new dogmatism. If only this new conservatism were more relevant to the desperate moral situation which a modern industrial nation faces!

REINHOLD NIEBUHR.

VERSE

The Play Goes On

THE play goes on—
And still Mars frowns and holds the stage.
The lovely lady languishes—
Will rescue never come!
Tired, at last we leave the play-house,
While hopeful others take our seats.
The play goes on—
The villain still pursues her—
And all the while, within the wings,
A peace-crowned hero
Waits his cue—
The cue Mars drowns
With trumpet and with drum.

EVA WARNER.

Redemption

THERE was a time when I with zeal aspired
To prove God's love by reasoned argument.
How many hours in futile talk I spent,
Debating long with skeptics who required
Such proofs as pedants always have admired,
But which to clearer insight represent
The weary torpor of a faith that's spent
And prove no more than that the soul is tired.

No longer do I argue. But, instead,
I speak as one who seeks to raise the dead.
Come forth, poor Lazarus, come forth, I say;
Come from your death-house to the light of day!
Let faith set free your doubt-swathed heart, and then
Redemptive love will give you life again.

DWIGHT BRADLEY.

Christianity and Nationalism

By William Lyon Phelps

THERE is no doubt today that the religion of nationalism is the most universal and the most powerful religion in the world. It is also the most sentimental. In time of war, the average parent is proud to have his son at the front, glad to sacrifice him for his country. The modern reader revolts at the story of Abraham and Isaac; he thinks it was abominable for Abraham to be willing to sacrifice his son for his religion. But the very men who most loudly condemn the ethics of that story are the first to sacrifice their own sons for the religion of nationalism. There is not a single country in the world today, big or little, which would not instantly send all its healthy young men into the shambles of battle if the political party which happened at the moment to be in control should decide to enter a war. Furthermore, the majority of those healthy young men would be glad to go, eager to fight; there is no other religion, historical or contemporary, which can show such universal devotion, such willingness to die for its tenets.

In comparison with this, the Christian religion has only a minority of believers and followers, and only a minority of those would be glad to give their lives for their faith. Socially, there is no comparison possible. Imagine a state of things, where as many fathers and mothers would be as proud to have their sons foreign missionaries, as they are now proud to have them soldiers!

Destruction's Glamor

The destruction of life has always seemed more glamorous than its salvation. An unselfish scientist, traveling into dark regions infested with peril and disease, traveling there for the sole purpose of saving human life, has no glory at all in comparison with famous military leaders, who travel there for the purpose of destroying as many lives as possible. The physician has never had the appeal or the magnetism of the soldier. There is a statue in Hartford erected to the physician who discovered anæsthetics; he was one of the greatest benefactors of humanity. I was talking the other day with a man who had just seen it, and we could not remember whether the physician's name was Wells or Welch. My friend said, "Isn't it ridiculous? We don't know this man's name, but we could instantly give the name of every prominent general in our country's history."

War has behind it centuries and centuries of glory: the Old Testament, the poems of Homer, the literature of the world, have elevated the renown and splendor of armed men. Furthermore, fighting is an animal instinct. It is as fundamental in man as any other powerful instinct, like hunger, lust, and fame. Thus we must not hope for a speedy cessation of war; it may be centuries before the world sees the dawn of universal peace.

Courage is one of the greatest of virtues. Whatever we may think of war, we do well to honor individual heroes. On every Memorial day, even those of us who like myself regard war as a relic of barbarism, as incompatible both with Christianity and with civilization, do well to celebrate the courage of those who died in battle. We humbly and loyally give them our tribute of praise.

Ministers in War-Time

After a war is over, ministers of the gospel are derided by many enemies of Christianity because they took part in it, because they did not condemn the war, regardless of circumstances. Now something is to be said in behalf of these Christians. Although I do not like to see a church turned into a recruiting station, although I do not like to see the flag of any country placed ahead of the Christian church, Christian ministers as a class are not loafers. They are workers. If a large group representing a diversity of occupations should decide to migrate beyond the frontier, and attempt to settle a wild land, the hardest workers would be the ministers. They do not stand aside and watch others work. In a great war, when every one is "doing his bit," men, women, and children, it seems intolerable to many Christian ministers to condemn their energy, and view these workers from a superior standpoint. This willingness to cooperate, analogous to the desperate job of putting out a fire, helps to explain, I think, why so many ministers assist their country in time of war.

To be sure there are various ways of doing this.

> Faith of our fathers! we will love
> Both friend and foe in all our strife.

There were Christian ministers who, while aiding their country to win, displayed no hatred to the enemy; they gave their own efforts to the Red Cross, they took part in the various "drives" for money, they did their best, not their worst. And there was a Baptist minister in New York who in his sermons howled execrations at the enemy in the style of the imprecatory psalms, and who from the pulpit called pacifists "damned cowards."

Putting Christ Ahead of the State

Look back at the source and the standard of the Christian religion—the New Testament. The gospels and the epistles show no hatred of nationalism. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." "Fear God. Honor the king," said the epistle. In other words, the Christian is to be a good citizen, as in general he certainly ought to be. But toward the end of the first century, how different is the attitude! In the Book of the Revelation, the government is anathema, and the true Christian cannot be a "good"

citizen. This startling change came about because in the middle of the century, the government took no hostile attitude toward Christanity, but in the later days the government prohibited Christianity, and tried to destroy it by torture and death. It then became the duty of Christians to put the religion of Christ ahead of the religion of nationalism, and they did. They did it again during the French revolution, and some of them are doing it now in the Russian republic.

When the Mexican war was in progress, James Russell Lowell attacked it on the ground that war was incompatible with Christianity.

> Ez fer war, I call it murder,—
> There you hev it plain an' flat;
> I don't want to go no furder
> Than my Testyment fer that;
> God hez sed so plump an' fairly,
> It's ez long ez it is broad,
> An' you've gut to git up airly
> Ef you want to take in God.

During our Spanish war, "Mr. Dooley" ridiculed the undertaking, and the late Professor Sumner delivered a public lecture, called "The Conquest of the United States by Spain." In the Boer war, G. K. Chesterton, John Morley, Lloyd George and other public men attacked the government of their country. In all these instances, conscience was placed above nationalism. We must remember, however, that Lowell was supported by local sentiment, by the public opinion of New England, where the Mexican war was unpopular. When Lowell uncompromisingly said war was murder, and incompatible with the teachings of Jesus, he was sincere; he firmly believed he would never support a war. Yet when the Civil war broke out, Lowell did not call that murder, but supported it with all his might.

The Macintosh Case

One of our leading theologians, a member of the Baptist denomination, Professor Douglas Clyde Macintosh, a Canadian by birth, applied for citizenship in the United States. He wished, however, to reserve the right to withhold his support from this country in case we became involved in some war which he could not approve, saying he must follow his conscience rather than his obligation as a citizen. The first two judges before whom he appeared denied him citizenship, taking the ground that a candidate must support his country without qualifications. Although this seemed unfortunate because men of high education, splendid moral character, and sensitive conscience will in reality make the best citizens, still the majority of people believed that these judges were technically right. The law is the law and Professor Macintosh had no case at all.

Professor Macintosh appealed; and on the first of July, 1930, the United States court of appeals, through an opinion written by Judge Martin T. Manton, reversed the previous decisions of federal district courts in New York and in Connecticut. Taking up at the same time the similar case of Miss Bland, Judge Manton says: "This appellant said that she would promise to defend the constitution so far as her conscience as a Christian would allow. The government, by its constitution and its acts of congress, never exacted more from any applicant." This is a decision of immense significance; and the importance of the case, however finally decided, lies in the fact that for once the religion of Christ comes squarely and uncompromisingly face to face with the religion of nationalism.

Patriotism is a noble and beautiful sentiment, as loyalty itself is one of the great virtues; but as a recent writer has said, "Patriotism, which was once a holy flame on the altar, is now a devasting conflagration."

Christians as Citizens

Can there be any doubt, in ordinary times, the times of peace, that the Christians make the best citizens? The members of the Christian church are law-abiding. They are not criminals. They do their public duty, they contribute to the support of the nation, they are, for the most part, honest, intelligent, upright—the salt of the earth. Furthermore, they love their country, as they love their homes and love their families.

No one can read the future. No one knows when the next war will come, or what kind of a war it will be. Therefore I would not, as a Christian, say *now*, that in the future, I would never support a war; for I do not know what circumstances may arise, circumstances where I might be forced to choose between two evils.

Meanwhile, the Christians may rejoice in two things. There is everywhere a growing sentiment that war is in itself sinful. In the middle ages, the Christians rejoiced in the slaughter of heathen, the murder of infidels; they believed their chances for heaven were improved in direct proportion to the number of unbelievers they had personally killed. In the American revolution, nobody apparently believed there was anything irreligious in war. The same thing was true of our Civil war. My father was an orthodox Baptist minister and pastor; it never occurred to him for one moment that there was anything inconsistent between his preaching and his efforts to carry on the war. He did everything he could to increase the strength of northern sentiment; he rejoiced in every northern victory.

Coming Conflict

But during the World war, there were not only many Christians (besides the Quakers) who refused to take part, there were thousands of Christians engaged in the struggle who felt its incompatibility with their religion. They were making the best of a bad job. This sentiment is comparatively new in human history; it points unmistakably to the coming conflict between the religion of Christ and the religion

of nationalism. The world is today conscious of the sin of that great war, which is a blot not only on the Christian religion, but on civilization, on science, on intelligence, on every conception of the brotherhood of man. It is tragic and it is ridiculous that English Catholics should rejoice in the slaughter of Austrian Catholics; that American socialists should rejoice in the slaughter of German socialists; that French research scholars in science should rejoice in the slaughter of German research scholars in science.

Many enemies of Christianity have said that the late World war destroyed the Christian religion. The Christian religion was certainly injured by it. But so far from the Christian religion being destroyed by the late war, I believe it is the other way around. In the long run, it is war, and not Christianity, that is going to get the worst of it. Long, long after war has ceased to be, men will go on building churches, reading the gospels, and saying their prayers. The figure of Jesus Christ will dominate mankind in the distant future more than he has ever dominated in the past.

The pleasure and duty of all intelligent men is to look forward, and not back. Let us assist every move in the direction of peace; let us take part in every movement to bring together as in one family the nations of the earth. Thoreau made the proper answer to ridicule. He answered ridicule by searching the conscience. In addressing an audience, he said, "There's a good time coming, boys," and a heckler sneered, "Can you fix the date?" Thoreau replied, "Will you help it along?"

Those who maintain that it is hopeless to stop war, that war always has existed and always will exist, should remember that the same courage and union of effort which have been employed in war will some day be employed in attaining and maintaining peace.

An Artist in Religion

By Fred Eastman

SHE keeps a store in Asheville, North Carolina. She sells rugs and baskets. If you were to go into that store and see her you would probably not give her a second thought—for you would see only a gray-haired little woman, slightly stooped, with kind eyes and a gentle manner. Had you known her in her youth and not heard of her since you might be tempted to pity her a little. You might go away saying to yourself, "So that's what became of Frances Goodrich—she who started out to be an artist, ending up selling rugs and baskets." But if you knew the story of the thirty-five years that have passed since she was a young artist, you would go away with a different feeling.

About thirty-five years ago Miss Goodrich was a daughter in a Presbyterian manse in Cleveland, Ohio. She had traveled widely, and had studied painting in the Yale art school. At least one of her pictures had received public recognition. Then one day she visited the Asheville normal school in North Carolina. There she saw some hundreds of young men and women of the southern mountains acquiring an education. She learned something of the conditions under which millions of people in those mountains at that time were living. It was a tale of poverty and ignorance and struggle. The more she heard of it the more it challenged her as a Christian and an American citizen to do something about it. She went to the principal of the school, Miss Florence Stephenson, and asked if there were any way she might help. Miss Stephenson told her that their biggest problem was not in the school but back in the mountains from which these students came. Once out of those homes and in her school the young people never wanted to go back. Instead they wanted to go into the cities where they could have all the comforts of civilization.

"Now," said Miss Stephenson, "do you suppose you could go into some mountain community and live there yourself and raise the standard of human life and bring some sort of order out of the chaos?" Miss Goodrich said that she would have to think it over. She went back to Cleveland and for weeks wrestled with the greatest choice of her life: should she go on with her career as an artist—or should she bury herself in the southern mountains? The mountains won.

30 *Miles from a Railroad*

A year later found her in a remote settlement thirty miles from a railroad and practically without roads or church or medical help. The school in that community was held less than three months a year. The total school budget was only $50 a year. On $50 a year they could not employ a teacher from the outside—not even the thinnest sort of person—so that the three trustees of the school divided the teaching among themselves. Jim would teach one year, Bill the next, and Hank the third. They didn't teach reading and writing, because they couldn't read or write themselves. The chief thing they taught was what they called "dis-cip-lin," which they taught with a good hickory stick.

Miss Goodrich persuaded those trustees to let her teach the school on condition that she would raise enough additional money to conduct it at least six months out of the year. Then she built for herself a little two-room log house near the school. Next, she came back north and began to beg money from churches and from individuals—from anyone who looked as though he might have ten dollars. When she had raised some seven or eight hundred dollars

she went back to Asheville and persuaded a young woman to come with her and live in that two-room cabin and help her teach the school. For five years those two women worked together and taught the school and made friends with the mountain families. They encouraged their more promising students to take further work in Asheville. At the end of that time they were able to turn over the school to one of the young women of that community, a girl whom they had tutored and sent through one year of Asheville normal. Again the school was taught by one of its own community, but this time not by Jim or Hank or Bill, but by a fairly well-educated girl who had caught something of Miss Goodrich's spirit. Miss Goodrich then donated that two-room house to the community as a neighborhood building.

Six Communities Touched

Next, she moved to another neighborhood and went through the same process for the next five years. Then she did a similar thing in a third community; then in a fourth; then in a fifth, and then in a sixth. At the end of her stay in each neighborhood she donated, as a social center, the house she had built. For nearly thirty years she followed that process and met as they came up not only problems in education—but in health and morals and economics.

In the next few years of her stay in that county she built a hospital at its center. It cost about $30,000 and she raised most of the money herself. I visited that hospital a few years ago and saw the service it renders. On Monday morning the doctor in charge goes out from the hospital to that first neighborhood building which Miss Goodrich donated to the community. He rides horseback. I borrowed a mule and went with him. I think I rode 3,020 miles on that mule that day, but the doctor insisted that horizontally it was only 20 miles. In that first community building he held a clinic. To that clinic the neighbors for miles around brought their sick just as they brought them to Jesus 2,000 years ago. To them a doctor is a man who cures sickness and so they brought to him their sick horses and sick cows and sick wives and sick babies. He did what he could for all of them. On Tuesday he held a similar clinic in the second community building; on Wednesday, in the third; and so on for each of the six buildings which Miss Goodrich had built. On Sunday the doctor rested himself by caring for the patients in the hospital.

Reviving Old Arts

In the meantime Miss Goodrich busied herself about another matter. She had found that most of the women of that county had practically no income, nor had they any outlet for their desire to make things of beauty. So she revived the old arts of their grandmothers, sewing and weaving and basket-making. She recovered the old patterns, persuaded the women to pull out their old spinning wheels, taught them how to make baskets that were not only strong, but objects of beauty as well. She introduced the first sewing machine ever seen in that county. She secured the materials and showed the women how to turn them into articles that would sell—rugs, runners, baskets, and the like. When the women had made enough of them she opened her store in Asheville and there she sells them. When I saw her last she told me that in the year just ended she had sold $12,000 worth of her women's products and had turned the profits back to the women to be used in the education of their children and the betterment of their homes.

The Creative Spirit

There are many things that one might say about this woman. But the point I wish to make is this: she brought to a religious task the creative spirit of an artist. She gave up the painting of pictures on canvas; but she did not cease to be an artist. She only used different materials. She took for her canvas a whole county, for her characters living souls, for her pigment the blood of human hearts, for her composition the upward movement of a new generation of children struggling toward the light.

And that is what the great tasks of religion need—not more operators of ecclesiastical machines, but more creators. Not more promoters, but more artists—men and women who will bring creative powers to move upon the chaos of the spiritual life of our times, as God brought his to move upon primeval chaos, until order comes out of disorder, and light out of darkness, and growth out of stagnation, and out of ugliness—beauty and love.

God Give Me Joy

GOD give me joy in the common things:
In the dawn that lures, the eve that sings.

In the new grass sparkling after rain,
In the late wind's wild and weird refrain;

In the springtime's spacious field of gold,
In the precious light by winter doled.

God give me joy in the love of friends,
In their dear home talk as summer ends;

In the songs of children, unrestrained;
In the sober wisdom age has gained.

God give me joy in the tasks that press,
In the memories that burn and bless;

In the thought that life has love to spend,
In the faith that God's at journey's end.

God give me hope for each day that springs,
God give me joy in the common things!

THOMAS CURTIS CLARK.

AUGUST SURVEY OF BOOKS

The Culture of the East

(First Prize in the July Book Review Contest.)

CHINESE CIVILIZATION. *By Richard Wilhelm. Translated by J. Joshua. The Viking Press,* $4.00.

THIS is a book I should like to send my aunt. That aunt who, when we were getting ready to go to China twenty years ago, asked us why we wanted to go and spend our lives among a people who were fitted to do nothing but wash other folks' clothes. But even if I had the price of two volumes, my aunt could never understand a tenth of the ideas over which certain silk-clad individuals of this race of washermen were spoiling their brains five hundred years before her own ancestors in the forests of northern Europe had felt any need of washing the nice warm skins in which they were dressed.

Mr. Richard Wilhelm understands all these ideas very well, and in a direct and lucid style makes them comprehensible to the rest of us in the course of his nearly three hundred pages. He brings to his task not only twenty years of residence in China as missionary, adviser to the German legation, and professor in the Imperial university in Peking, but also painstaking work as a research scholar, a penetrating mind, and a disinterested viewpoint coupled with deep appreciation of the culture he portrays.

We have been very much in need of such a book as this. Most recent books on China deal with political conditions, especially as they affect western nations, and cover at most the era of trade relations with Europe. Mr. Wilhelm stops where these books begin, but he begins with the dawn of history. Nor is the book simply a record of political events, of the rise and fall of dynasties, of migrations and wars and rulers. It is a thorough and many-sided examination of the whole culture of the people as expressed in religion, in art, in economic and social institutions, in government, in customs, and in literature.

With this work available, there is no longer any excuse for our western deep-seated ignorance of the real nature of China. We shall find here many of our popular concepts of the Chinese people destroyed. Their inate conservatism, their pacifism, the purity of their germ-plasm, the homogeneous character of their culture and religion—these are a few of the ideas which disappear as one reads. In their place we have a truer picture of this ancient, adventurous race and its complex culture which we of the west, before Mr. Wells, at least, so consistantly ignored in our studies of civilization.

PEARL TAYLOR SARVIS.

Climb a Flight and Save the Prophets

(Second Prize in the July Book Review Contest.)

THE BIOLOGICAL BASIS OF HUMAN NATURE. *By H. S. Jennings. W. W. Norton & Co.,* $4.00.

THE unsuspecting layman has suffered both by adulteration and costs at the hands of the middleman. These last years have witnessed a "rising tide of color," and a slump in chromatic human stock. Only a land where Nordic gentlemen prefer white hoods was declared safe from democracy. A holy war was promoted against the Cohens, the Kellys and the George Washington Browns with the sanction of a "thus saith science." Then came Sinai and a newly constructed decalogue from the loose-leaf note book of a peripatetic journalist. A plague of mice invaded the psychologic clinics, and, behold, from the maze appeared behaviorism! The heavens grew dark, so that first we missed our souls and then lost consciousness. The literati were ordered to reduce, and a simple S-R formula was prescribed. Into the chaos strode a mathematician, ignoring the non-transferability of training, who proclaimed the glad tidings of sex-emanicipation. All of which was respectfully submitted.

Now comes an authoritative voice of a noted biologist. With religion not even mentioned, there can be no danger of theological prejudice. Sure but not cocksure, it should quiet the bark of all the "Sir Oracles" mentioned. Racial superiority depends on *relative* fitness, and this new aristocracy is without sanction (pp. 221-286). Here the "either . . . . or" of the behaviorist and the eugenist are proved fallacious (p. 180); a life-long monogamous family secures biological blessing (p. 268), and emergent, rather than mechanistic evolution, becomes "the declaration of independence for biology" (p. 373). Even the evangelical may glean courage from the epoch-making discovery that the genes may be changed (p. 316). Certainly, to learn that we are what we are by one in some five million of billion chances (p. 294), should make us pray that we may fall into the hands of the Lord and not into the hands of the intellectual jobber.

W. P. LEMON.

A Human Christ

(Third Prize in the July Book Review Contest.)

THE MAN WHO DARED TO BE GOD. *By Robert Norwood. Charles Scribner's Sons,* $2.50.

WHEN Constantine recognized the Christian religion, it seems that faith began to lose sight of the humble Galilean. He has been lost in Old Testament morality (commercialism), formalism and Paulinism. Those authors who have gone back to this central figure have either been too involved in making him modern or too much concerned over criticism. In either case we have a Christ no one knows, the noisy Rotarian of Bruce Barton and the vague figure of the critics. Robert Norwood has given us a Christ who was human. He has kept to the Bible story, disregarding much criticism, and given us a man who has about him an acquired (a dared) divinity that makes him an inspiring being.

Nor was this man unresponsive to his environment. The lovely Mary, the loyal Joseph, the ambitious teacher, the boyhood friends, and the companionable disciples all strengthened in him the daring to be God. That he was human, the Son of Man, growing up as other boys and following an ambition not unknown to others gives us faith that we too might be like God.

Occasionally the author rises to the heights of poetry in his description of characters, scenes and incidents. Jesus' love for John, his admiration of the impetuous Peter and his strange loyalty to the Judas who was unwittingly to betray him are the very things men want to bring into their lives. Love for companions, admiration for courage that is often foolish, and a strange pity for the victims of circumstance (Judas) belong more to human nature than to the advertising, organization, and high-pressured salesmanship (of Bruce Barton).

There is nothing in this book to hurt the orthodox and it is surprising how one forgets what might be critical mistakes.

Yet it is not so surprising either when we realize that the sincerity of the writer and his idealization of love give him an attitude that carries us over the difficulties and give to us a spiritual affinity with the man Jesus that is hardly within the scope of discussion.

RAYMOND KRESENSKY.

The Voice of the Conservative Negro

WHAT THE NEGRO THINKS. *By Robert Russa Moton. Doubleday and Doran Co.*, $2.50.

IN writing this single volume Dr. Moton has made a rare and unique contribution to this generation. With some trepidation he undertook his task believing, however, that the content would incite some intelligent sympathy on the part of white readers to whom, in reality, it was addressed. Dr. Moton is neither bitter nor cynical in his presentation of facts. His conviction is that the injustices toward the Negro are not so much the result of "malicious intent" as of "ignorance and indifference." He is keenly aware of the particular ways in which the Negro is discriminated against and in no uncertain or wavering terms he lays bare these facts. He reveals his findings not for the sake of propaganda nor for the purpose of creating undue excitement, but rather as a necessary fact of the whole task to which he has addressed himself.

At the outset of the volume he explodes the pet theory of many whites: "I know the Negro." Dr. Moton maintains that such an assumption is really an indication of a probable poverty of knowledge. What the claim generally amounts to is a certain skill in "the manipulation of factors to keep the Negro in his place." What the white man does not know about the Negro, rather than what he claims to know, is what constitutes the race problem.

It is interesting to note that the Negro mind looks upon segregation as the most humiliating form of social discrimination. Segregation is not only humiliating, but its attendant evils are many. The Negro mind deeply resents the implications of his inferiority. He feels that in no phases of American life are there standards too high for his aspirations.

Optimism predominates over pessimism throughout the book. Dr. Moton seems to see a leaven of good will, intelligent approach and Christian attitude, that is beginning to permeate the life of the south today in its attitude toward the Negro.

No one can afford to miss reading this volume. It is a pioneer in its field. It is a sane, frank, and fair approach to a subject until recently taboo but which now is rapidly becoming of universal concern.

MARY FISHER FLOYD.

A Confession of Faith

SOME LIVING ISSUES. *By Robert E. Speer. Revell Company*, $2.50.

IN his recent book Dr. Robert E. Speer, who has stood in the front rank of Christian activity for almost a generation, has given a vigorous discussion of some questions that are always coming up in religious circles. The issues dealt with in the first half of the book are relative to the person and work of Christ. Those of the second half have a more general bearing on religion and life.

Some may be surprised to find the diety of Christ and the virgin birth listed among living issues. And some will dismiss this part of the book with the remark that these issues may be living but not vital. This part of the book will make no new contribution to the thinking of the mature reader. Dr. Speer approaches the biblical sources with an uncritical mind and writes upon these subjects in a conventional vein. The issues discussed in the second part of the book are throbbing with life: "The Limits of Tolerance," "The Legitimacy of Prayer," "The Christian View of Marriage," "Christian Ideals of Education," are questions that strike home to the modern man.

In this book Dr. Speer has given his most mature reflections upon some problems that will not let the human mind alone. This volume has accurately been called, "A kind of confession of faith." As would be expected, the author has established himself squarely upon the accepted formulations of the faith. "Modern knowledge," he says, "no more makes impossible a supernatural Christ, born of a virgin and risen from the dead, than ancient knowledge." Those who no longer hold with Dr. Speer on some of the details of his faith will be immeasurably benefitted by reading this eloquent, sane and tolerant presentation.

The most unusual trait of this book is the spirit in which it is written. Men have found it difficult to write about the virgin birth and diety of Christ in the bond of love. But the author never permits the controversial nature of some of the issues raised to betray him into an unchristian utterance.

J. D. MARTIN.

What an Ex-College President Thinks About

THE AWAKENING COLLEGE. *By C. C. Little. W. W. Norton Co.*, $3.00.

A CENTURY ago, Clarence Cook Little would have been stoned by conservative members of the intelligensia and of the clergy. Why the divisions? Because intelligence among the clergy is often suppressed by the grim guillotine of the church. The author of "The Awakening College" is a former president of the University of Michigan, president of the University of Maine, and assistant dean of Harvard. He knows his facts so well that he dares to name sources and celebrities. He has kept the point of view of youth and writes with its faith, combined with experience gained from long executive years.

His chapter on "College Entrance" pleads the discard of provedly unfair entrance examinations, and the substitution of tests which measure the students' emotional balance, abilities and aptitudes, and the amount of fundamental material in their mental content.

Apology is made for the limitation of a dean's work, in that it is impossible for such an executive to mingle with the students and grasp their problems first hand. Only to those who seek out the dean can he be the Messiah every righteous dean craves to be.

Automobiles, liquor and fraternities make an ascending scale of deterrents to scholarship. Little would have the college build up the self-control of students so that their help comes from within, not from without.

Coeducation is deplored in high schools and junior colleges on the ground that students should be spared the strain of romance in days when their energies are needed for knowledge intake. The professional scholar against whose desert personality dried bones of thousands of undergraduates rattle, receives a proper snub. So do pseudo-professional schools. Military training is somewhat warned against and at least properly evaluated.

The alumni are x-rayed and dictaphoned. He visions an

alumni university where our thirst for knowledge may be assuaged by contacts with alumni fellows in residence at their alma mater.

The chapter "Religion in College" is a fine tribute to the Three of the world—youth, science, religion. Little interprets to us in a scholarly chapter the belief of youth that theological dogma, creeds and ritual are futile, that the church is inadequate in facing problems incident to birth, marriage, death, wealth, recreation, politics, international relations, law, and medievalism. But youth is girding its loins ready for the service of humanity, glad and able to work and play and learn in order to discover truth and faith. In youth lies the possibility of reducing the terrific religious overhead of the world, and the application of the Spirit to everyday living.

"The Awakening College" is a significant and stimulating book which progressive thinkers will appreciate as a truthful picture of the college situation and a key to the needs of our independent and keen thinking future citizens. Dr. Little is to be thanked for his courage.

GRACE GRANT BAKER.

Striking Squarely on the Target

VENTURES IN BELIEF. *Edited by Henry Van Dusen. Charles Scribners' Sons.*, $2.00.

IF I WERE planning a book which would strike squarely at the heart of America's religious perplexities, which would deal pointedly and concretely with the deepest issues in today's religious thought, I know just how I would go about getting that book together. I would get Bishop McConnell to write a chapter about God; McConnell's place in modern thought and speech would guarantee an incisive chapter. I would get Henry Sloane Coffin, president of Union seminary, to write a chapter about Christ; because I once heard him speak on that subject, and the thrill is still with me. I would get Henry Nelson Wieman of Chicago to write a chapter about the universe as a whole. My knowledge of the physical world puzzles me; I want this new theological comet to give me some of his light. I would get the world's best-known preacher, Harry Emerson Fosdick, to write a chapter about the future of the church. I would get that winsome modern mystic, Rufus M. Jones, to write about prayer, and Angus Dun to write about humanity, and Kirby Page to write about social issues, and Reinhold Niebuhr to write about faith, and Richard Roberts to write about the cross, and David Porter to write about immortality, and Leslie Blanchard to write about the Spirit and life. And finally, to combine all these elements of faith into a consistent and harmonious whole, I would get Henry Van Dusen to edit the book. What a book that would be!

But of course I don't have to go to all that trouble. The book has already been written, edited, and published. All I have to do is to enrich myself with it, stimulate my vision with it, revive my faith with it—and then pass it along.

CHARLES STAFFORD BROWN.

Italy's Man with the Fist

THE ROMAN BLACKSMITH. (*Der Smied Roms.*) *Brunnen Verlag. Karl Winkler, Berlin.* 9 *marks.*

THIS is a little book describing Mussolini and his work. There are some 64 lives of *Il Duce* but this is the best and fairest in small compass I have seen. It is in German and should be translated into English. The author is a German journalist and author who came out of the world war a major.

The keynote of the book is Mussolini's own expression: "Men, not majorities, make history." It pictures the great Italian as a blacksmith, heating and hammering the masses and reforming them into a species of Prussianized Romans. The description of post-war Italy is vivid and accurate. The author traces clearly the evolution of Mussolini's mind as he passes from communist to republican, to monarchist; and from anti-clerical to professing catholic and solver of the Roman question.

Mussolini's reforms were not original. Plans there had been in abundance. A fist was needed and Mussolini had it. His opponents had not his courage or his small minority could not have won so easily.

The author is no blind worshiper of Mussolini. He finds much to criticize, but primitive virtue and courage were not on the side of his opponents. They submitted to him when he had but a handful. He pushed his advantage and led a minority to victory. Fifty years had men formulated plans of reform but had not had five minutes of civic courage to put their plans into execution. Mussolini says: The crowd is not capable of governing. People are more interested in being well-governed than in governing. He who opposes must be struck down. The masses are foolish, therefore they must be made wise by force. Any means are legitimate, even castor oil.

The results of the fascist regime are beyond question. Fascism is better for Italy than its old parliamentary system, and the majority of the people enthusiastically support their blacksmith leader. The author describes Italy as a youthful folk in an aging Europe, and the Roman smith as the remoulder of Italian character.

WALTER MORRITT.

Labor's Share in Prosperity

REAL WAGES IN THE UNITED STATES: 1890-1926. *By Paul H. Douglas. Houghton, Mifflin & Co.*, $7.50.

PROFESSOR DOUGLAS bases his work upon the theory that "the ultimate test for any industrial system is the degree to which it improves the condition of life of the people who live under it." The "condition of the people" is not only the best index of the relative success or failure of any economic or industrial system, but it also affords the best clue to the permanency of such a system. "If the material condition of the great masses of the people is steadily and appreciably advancing, then the popular urge for any change in political or economic fundamentals will be but slight." It matters little that the nation is rich if the seventy million whose livelihood comes from work and wages do not prosper.

This great study required six years of labor on the part of Dr. Douglas and a staff of workers. It covers the 36 years from 1890 to 1926 and "by means of a new and improved index of the cost of living, computes for each of these years, the average full-time weekly earnings for virtually all the full-time industries of the country." More than three million separate computations were made. Out of the 27,000,000 wage earners in the country, the wage incomes of some 22,000,000 are studied. Hourly and weekly wages are made the basis of the study, but, of course, wage income can be based upon hourly and weekly wage rates only by careful studies of, and computations based upon, the incidence of unemployed time, overtime, undertime, absenteeism, changes in the purchasing power of the dollar, bonuses paid, etc. This makes a very complicated and technical problem, but it is worked out with remarkable clarity in this volume.

Unemployment averaged about 7.5 per cent for the 36 years in manufacturing and transportation, but when mining and building is added the average is increased to 10.2 per cent. The volume of unemployment tended to decrease during the period, thus adding to labor's advantage as a whole.

There was a decrease of 5 per cent in the number of dependants per worker and of from 5 to 6 per cent in the value of services rendered by employers and the government.

The study covers manufacturing, transportation, public utilities, mining, government employes, clerical occupations, and even teachers and preachers. There is a special study of employment statistics, and computations are made to cover all those benefits enjoyed by the modern family in terms of public contributions in terms of schools, roads, parks, and other forms of social welfare to which he may contribute in taxes less than they are worth to him in enjoyment and which are therefore additions to his real income. Ninety-five charts and tables help to illuminate the text.

Professor Douglas's findings can in part be summed up in the following:

The cost of living in 1926 was 235 as compared to 1890, and 169 in terms of 1914. The increase in purchasing power in 1926 was 30 per cent over 1890. The increase in annual earnings between 1890 and 1914 was only 4 per cent; the greater part of the gross increase was made between 1920 and 1926.

In manufacturing alone the increase was 30 per cent. Shoes, tobacco, agricultural implements, lumber and dairy plants have fallen below the median. Coal miners made a gain of 40 per cent, railway men 21 per cent, clerical workers only 3 per cent. Ministers fared badly, having lost by 15 per cent, while teachers gained 37 per cent. Postal employes lost by 13 per cent and federal employees in Washington by 24 per cent. The building trades increased by 57 per cent. The average gain to the average employe in the 36 years, counting all these things, was about 55 per cent. The real cause for this increase is charged up to increased productivity, but the real earnings of labor did not keep pace with the increase in productivity; since 1919 the ratio has been a decreasing proportion to labor. Since 1923 there has been no real increase to labor but a large increase to capital. Labor's fight to keep wages up during the reconstruction period has been justified by the results, and business has profited through the increased purchasing power of millions of wage earners.

The studies in various lines of trade and occupation are detailed and accompanied by statistical tables that will give joy to soul of the technical student, but the conclusion of the matter is in each case so clarified in simple terms that the lay reader will find them easily understandable. It is a monumental work—the last word on the question, a source book for students and publicists, an authoritative statistical report on the fluctuations in wages and an analysis in terms of the actual wage of the whole working class in this country, measured by annual income and its capacity to purchase the goods required to live.

ALVA W. TAYLOR.

Personality—Human and Divine

THE SIGNIFICANCE OF PERSONALITY. *By Richard M. Vaughan. The Macmillan Company,* $2.50.

AT A TIME when behaviorism in psychology, mechanism in philosophy, naturalism in ethics, and the like, are all clamoring for a place in the sun—and clamoring not without success, since here as elsewhere that which makes most noise attracts most attention—at such a time it is a relief to find a book which calls us back to sanity. One hesitates to perpetrate the hoary commonplace that "this is a book which everybody ought to read." But one may at least say that Professor Vaughan has written a book of the kind that very many people are looking for, and which they will read with profit and gratitude.

In one form or another, as Dean Knudson has so clearly and convincingly shown, the personalistic emphasis is a persistent tradition in philosophy. Professor Vaughan puts himself in the line of this tradition, and he sets it forth with clarity and persuasiveness, without pedantry, and in an easy and flowing style which is punctuated on almost every page with a striking epigram, as, for example, "The individual is each of us; society is all of us." After a rapid review of what he calls "the strife of opinions" concerning a defensible world-view, Professor Vaughan introduces us to the heart of his contention, which is that no world-view is adequate which does not put personality in the central place and make all else subservient to its needs. "The chief point at issue," he writes, "in the formulation of a world-view, is the status of man in the universe." In actual experience we meet nothing higher than personality. Neither are we able to conceive anything higher than the personal. If there be something higher, it still remains that we cannot conceive it, and what we cannot conceive we cannot be concerned with. Hence our God must be personal, since for persons to worship a non-personal God is for them to put themselves in the anomalous position of worshiping what is less than themselves.

Certain problems connected with this claim of divine personality are dealt with in the manner of Lotze, and frank recognition is made of the philosophical and theological value of the idea of the Trinity when properly stated and understood—which it too rarely is. It is not likely that anything can be done for the considerable number of people who have fallen easy victims to the prevailing nontheistic humanism, but if they are not convinced that the case is entirely closed, they will find much to make them intellectually uncomfortable in Professor Vaughan's chapters on "The Humanity of God," "The Spirituality of Nature," and "The Loom of History."

Whatever one thinks of the philosophy which finds in personality the clew to the meaning of God and the world, one must at least admit that it is the philosophy which is presupposed in Christianity. Christianity has no place in a non-personal universe. If God is not Father as well as Creator, if souls are not the most valuable and most real of facts, if all such concepts as those of time and space and magnitude are not finally derivatives from the nature of personality and the necessary process of its experience, then the major Christian contentions simply fall to the ground. It is small matter that men shall have come, as Professor Vaughan says, to "a new appreciation of Jesus" if they implicitly repudiate that view of God and man and the world but for which Jesus would not have been what he was. "Jesus is the supreme expression, within the sphere of human life, of God as self-revealing personality." So we read (p. 148). The question is a simple one: is that true? Everything hinges there, as Professor Vaughan so convincingly shows. Nothing matters at all if man does not matter supremely. But if he matters supremely now he matters supremely forever. If all values root in him, then values can be "permanent" only as man is immortal—not immortal "socially," which does not mean a thing, but immortal individually.

Plenty of philosophies can be made to appear more plausible than personalism. But none promises so much to life, none

crowds into life so much of meaning. What is so full of promise is worth fighting for, and Professor Vaughan has fought valiantly—and successfully.

EDWIN LEWIS.

Books in Brief

THE MISSIONARY. *By Edison Marshall. Cosmopolitan Book Corp.,* $2.00.

Not a treatise on the propagation of the gospel—at least not formally and avowedly so—but a novel. The scene is the bleak north coast of Alaska far east of Point Barrow. The central character is a young missionary of Scotch extraction, simple fundamentalist faith and heroic human virtues who goes out to find and redeem his unknown illegitimate half-breed half-brother of whom his father has told him on his death-bed. His main task—harder even than fighting the storms of the arctic night—is to convince the materialistic mind of this Esquimo that it is possible for a person to be unselfishly interested in doing something for somebody else. The author is poles apart from being a sentimental person and he defends (though not in this book) a hard-boiled theory of the right of the white man to conquer the earth and exploit its inhabitants for his own good. But he puts his missionary up against the real problem which is fundamental to religious work at home or abroad, and makes him win through to a successful solution of it. And incidentally he writes a whale of a good story. Marshall's habit is to go to some remote spot every year or two to get material for a novel. The result of this method of getting his stuff in the field instead of by arm-chair research is an extraordinary vividness and accuracy in his painting of the scene and the accessory characters.

SPREADING GERMS OF HATE. *By George Sylvester Viereck. Horace Liveright,* $3.00.

Only those need be ignorant who want to be ignorant of the part that false propaganda played in heating us all to the fighting point during the war. Sir Philip Gibbs was the first to tell the discreditable truth to England. General Crozier has recently told more of it. It is pretty well known how effectively and with how little regard for truth George Creel's publicity organization did its work. Colonel House, in his calm and dispassionate manner, has told how large a part was played by our campaign to break down German morale. The excited and exciting lectures of Dr. Hillis (with faked illustrations) are classified where they belong, as literature of the imagination. George Viereck, who was in the thick of the thing through the whole war, now reveals with a degree of detail not heretofore given the extent of the campaign waged in this country for creating hatred of the Germans. His book comes close to being a demonstration of the proposition that you can't have war and truth at the same time, as General Crozier shows that you can't have war and morality of any other sort.

D. L. MOODY. *By William R. Moody. Macmillan,* $3.50.

Young Moody at 24 resigned a salary of five thousand dollars a year in the shoe business to devote himself to religious work as an independent city missionary in Chicago with no guarantee of support whatever. The incident shows not only that he was diligent and successful in business, but that business was second to religion among his interests. Even then he preferred to serve as janitor and usher for his meetings and to have regular ministers do the preaching, because of his modest distrust of his own powers of speech. Perhaps one reason for the effectiveness of Moody's preaching was that he learned to talk to individuals about religion before he learned to preach, so that when he did preach he was never just delivering a sermon but was trying to get the people before him to do something. This life, by his son, tells in full detail the career of a man to whom preaching was not a profession but a passion, an uneducated man who never capitalized his ignorance, a thorough non-sectarian who believed in all the churches and worked with them, a servant of God and lover of men who used his peculiar talents with a degree of absolute devotion that is but rarely paralleled.

A BRASS HAT IN NO MAN'S LAND. *By Brigadier General F. P. Crozier. Jonathan Cape & Harrison Smith,* $2.50.

Other war books will doubtless continue to appear at frequent intervals, but the "Brass Hat" seems to be the last word even if it is not the last book. Here are personal observations of the world war and incidental observations on all war, by a trained British military man who is the bearer of a family tradition of professional military service running back, through the Percys, to Harry Hotspur. What he makes out of it is that war is a stupid, unnecessary and ineffective method of settling national difficulties, and that it involves not only loss of life and physical torture but systematic demoralization of individual character as essential factors in the creation of competent fighting men. Blood-lust must be created by bayonet practice and false propaganda. "Brute-like bestiality is necessary for victory." It is unreasonable to expect boys to hold trenches and keep their chastity too. There is no such thing as a nice war. Its stench cannot be sweetened with rose-water. If you are going to have war at all, you must expect to have the things that go with it; but it is not necessary to have them, because it is not necessary to have it. Naturally, such doctrines coming from a distinguished general created a sensation when first published in England. Now published in an American edition, they will perhaps stir less indignation and consternation, but they will arouse no less thought. "Churches are the finest blood-lust creators we have." How does the church like that tribute to its patriotic service in making war a sacrament and waving the flag while others beat the drum? Never before has a brilliant general so completely turned state's evidence against the whole war system.

TO THE SOUTH SEAS. *By Gifford Pinchot. John C. Winston Co.,* $3.50.

It makes one think better of the world to know that there is in it the possibility of such gorgeous adventures as those which Governor Pinchot found on his voyage to the South seas. The distinguished author is an intelligent, but I judge not a profound, naturalist. Scientific observation and collection furnished rather the excuse than the reason for buying a three-masted schooner with auxiliary engine and setting forth on a long and leisurely voyage to the Galopagos islands, the Marquesas and all points south and east. Mrs. Pinchot went along, and young Giff and his chum. Did any pair of youngsters ever have a more perfect story-book experience in real life? Also there was a corps of three or four professional scientists. They found a good many things worth finding, new species of fish and birds and other fauna, all of which now repose in the National museum as contributions to the advancement of science. But the main thing was the hilarious joy of going after them. However, his present campaign in Pennsylvania turns out, the governor can have the satisfaction of knowing that he has put into his memory book some of the finest experiences a man ever had out of doors, and that he has given to many readers, who would have given their boots to go along, the vicarious satisfaction of sharing the experiences with him.

NEWS *of the* CHRISTIAN WORLD

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THE CHRISTIAN CENTURY.

Brooklyn Churches Practice Christian Union

During the summer season there are an unusual number of neighborhood combinations of churches this summer, according to Rev. F. M. Gordon, secretary of the Brooklyn federation of churches. On Brooklyn Heights seven congregations of various denominations are combining in historic Plymouth church. On the Park slope several congregations are meeting for one month in First Reformed church, and for another month in the Memorial Presbyterian. In the Bedford area the Bedford Presbyterian, in Flatbush Grace Reformed, in Bensonhurst the Union Presbyterian, in the Stuyvesant district Grace Presbyterian, and in the downtown neighborhood the Central Methodist church house combined congregations during the summer.

At Winona Lake Bible Conference

On Aug. 15 this year's Bible conference at Winona Lake, Ind., will open. Among the speakers scheduled are: Dr. Alexander Thompson, of Canterbury, Eng.; Dr. Lionel B. Fletcher, Australian evangelist; Dr. J. C. Massee, Dr. George L. Robinson, Dr. Max Reich, Dr. Clinton T. Howard and Dr. Robert E. Lee. Homecoming day is to be observed Aug. 21, with Dr. Fletcher, evangelist, preaching.

Unity Spirit at Sharpsburg, Kentucky

Through a period of 11 years the four Protestant churches of the village of Sharpsburg, Ky. (Baptist, Methodist, Disciples and Presbyterian) have been holding union services the year round in the evening, and this summer they have held a union evangelistic series, at the Baptist church, with Dr. Howard M. Morgan, youngest son of Dr. G. Campbell Morgan, preaching. Before plans were made for the meeting, all the churches voted in favor, with not a dissenting vote.

Toward Methodist Union in Mexico Work

Bishop F. J. McConnell and Dr. Ralph E. Diffendorfer, of the Methodist foreign mission board, were recently in Mexico City, attending a meeting of the joint commissions of the Methodist church and the Methodist church, south, appointed to con-

British Table Talk

London, July 15.

THE labor candidate was returned by a small majority in North Norfolk. The result came as a disappointment to the empire free-traders, who had tried every conceivable device in their attack upon this constituency. They believed in shock-tactics, as all good pressmen do, and Lord Beaverbrook must feel that he has lost one engagement in the campaign. He puts it that he has lost the trick, but now he will get on with the game. . . . The government is not likely to fall now before the autumn. There is to be a vote of censure from the conservative ranks, but as it is an attack on the government's free trade policy it will receive no support from the liberals; so the government should be safe for the present. Nobody in reality wants a general election, at any rate not till after the all-India conference in October. . . . In the attitude of this country towards India there are two main tendencies, one to call for a united front upon the general acceptance of the Simon report, the other to trust the viceroy, who in common with a great number of British people in India wishes indeed to make the report the starting-point, but also to offer a more explicit place to the fulfilment of the pledge to give "dominion status." Sir Francis Younghusband has a finely-expressed letter in the Times which reveals the mind of a growing number of British citizens. It deserves a paragraph of its own.

Political Notes

* * *

A Great Servant of the Commonwealth of India

"I have sufficient acquaintance with Indians," writes Sir Francis, "to know this much: that what they are chiefly concerned about is their status—their standing in the world. And when we show such reluctance to acknowledge dominion status no wonder they chafe. For why should India have any lower position in the world? Did she not play her part in the great war? Did she not sit at the peace conference? Has she not a seat on the League of Nations? Why, then, gird at the viceroy every time he uses the expression 'dominion status'? Why not see that this new spirit in India is in the main to the good? Why not recognize both the greatness of the work we have already done in welding India into a political unity and also the nobility of the work the Indians themselves are doing in creating a national spirit within that political unity? Why not put ourselves heart and soul into supplying every deficiency which, according to the Simon report, now prevents India from being able to govern and defend herself? And, as the chief deficiency is in the military sphere, why not with more earnest purpose and at a swifter pace set to work to create a truly Indian army capable of defending India at least against Afghans and Afridis, even if her defense against a European foe has still to be an imperial concern? Could we thus show India that we meant business and were as jealous for her standing in the world as we are for our own—for the greater hers the greater ours—we should not fail to carry her with us. At great times England always acts in a great way. This is a great time. And we are out to do a great thing. India is the comrade, not the 'enemy.' And we are out to make her responsible for her own government. And once England sees the grandeur of this task she will not falter on her way—nor fail her viceroy in his time of need."

* * *

The S. P. G. Presents a Great Pageant

The growing numbers of people who care for the use of the drama in the service of religion will be interested in the presentation of "The Vision" in the Albert hall by the Society for the Propagation of the Gospel. It is a bold undertaking to engage the Albert hall in the month of July for a pageant. Anything but a great and dignified spectable would have seemed out of keeping; but the S. P. G. had called to its service a skilled master of pageants, a musician of the first rank, Dr. Bullock, an excellent author for the book of words, Rosamund Essex, and a splendid company drawn from every deanery in London, for players. There must have been nearly two thousand in all. The pageant had for its setting a city set on a hill; it was designed to show the search of man for God, which is indeed his answer to God, and the final end of all man's desire, the city of God, into which the nations "on time's horizon" will bring their gifts. There were scenes among others which represented a eucharist of the early Christians in the catacombs; the persecution of Christians in Persia; a scene as fresh as it was dramatic—the martyrdom of St. Boniface. No one who saw it will forget this pageant and least of all the last scene, in which from every approach into the arena troops of players came in the guise of all the nations under heaven, and while above the gates of the city, the walls opened and the saints and heroes of God were seen, the immense crowd sang, "For All the Saints," so with uplifted hands setting forth in prophecy the entering in of the

(Continued on next page)

summate a union of the work of these two denominations in Mexico. The commissions are authorized "to formulate a basis of union, to call an autonomous conference in Mexico, and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico." Dr. Diffendorfer will also attend the National Christian Council of Mexico, giving special attention to its program of religious education.

Dr. Coffin Proclaims Jesus As "Conscience-Maker"

In a sermon preached recently at Union theological seminary, Dr. Henry Sloane Coffin declared that "Jesus has become the conscience of a large part of mankind." "For those who are mastered by him, and know his power to render them uncomfortable, power to spur them to struggle, power to reinforce them so mightily that either they triumph or go down unbeaten—this personified conscience is the ultimate reality in the cosmos," said Dr. Coffin. "We find ourselves according him a homage beyond which we have naught to offer. . . . . Jesus is not a lawgiver, but a conscience-maker. He is not concerned with supplying new beliefs or new rules, but with producing new men. By his teaching, by his life, and supremely by his death at Calvary, he has become the conscience of mankind. Instinctively we test right or wrong, true and false by him. Our highest commendation of any man's act is that it reminds us of Jesus. It seems Christlike. Our dissatisfaction with human relations—personal or industrial or racial—is that they appear unChristlike. Jesus has woven himself into our moral judgment. Men cannot get away from him. He sits dominant at the center of our consciences. This is his authority—his lordship over us."

The Junaluska School Of Religion

The Junaluska school of religion is a joint enterprise under the direction of Duke university and the General Sunday school board. It was established to provide an opportunity during the summer months for pastors and employed workers in religious education, public school teachers, etc., to secure courses of study at the seat of one of the churchwide assemblies which could be credited on undergraduate or graduate degrees. This school has resulted from the initiative and leadership of Dr. John W. Shackford, general secretary, and Dr. E. B. Chappell, general editor, of the General Sunday school board on the one hand, and Dr. W. P. Few, of Duke university, on the other. Two sessions of the school have been conducted, during the summers of 1928 and 1929, and now plans have been completed for the 1930 session, the date being July 21-Aug. 30, the place being the Religious education building of the S. S. board at Lake Junaluska, N. C. On the faculty this year will be, among others, Dr. Elbert Russell,

BRITISH TABLE TALK

(*Continued from preceding page*)

redeemed from all sides and angles into the city of God.

* * *

A New Hymn

This pageant, the most striking yet arranged by the church in this land, gave us what we are grateful to have, a new and noble hymn, two verses of which I give:

Out from the twilight of doubt and depression,
Out from the darkness of falsehood and fear,
From the blindness of pride and the bondage of passion,
Come where the light of the vision is clear;
Lift up your eyes to the heavenly City,
Lift up your hearts—your Redeemer is here.

Wisdom incarnate, ineffable Beauty,
Hiding in manhood the glory supreme,
Love that in uttermost agony tested
Counted it joy to restore and redeem,
Calls you to enter the gates of salvation,
Comes to fulfill your desire and your dream.

* * *

And So Forth

At a congress of magistrates in Bournemouth Mr. Alexander Paterson, a commissioner for prisons, advocated strongly a new treatment for first offenders. Take from them rather their leisure than their liberty. Prison was not a place for the reform of young offenders. Recent reforms have proved that there are splendid powers worth saving in them; the line between mischief and heroism is a thin one. . . . A remarkable service was held at Liverpool cathedral on Sunday last in remembrance of its jubilee. Those who study liturgical forms should not forget Liverpool, where there are bold minds ready to break away from convention, and to bring out of the treasury of Christian worship things new and old. . . . The Madam Curie hospital for cancer research was opened last week in Hampstead. It will bear the name of a great woman scientist and will be itself entirely in the hands of women.

EDWARD SHILLITO.

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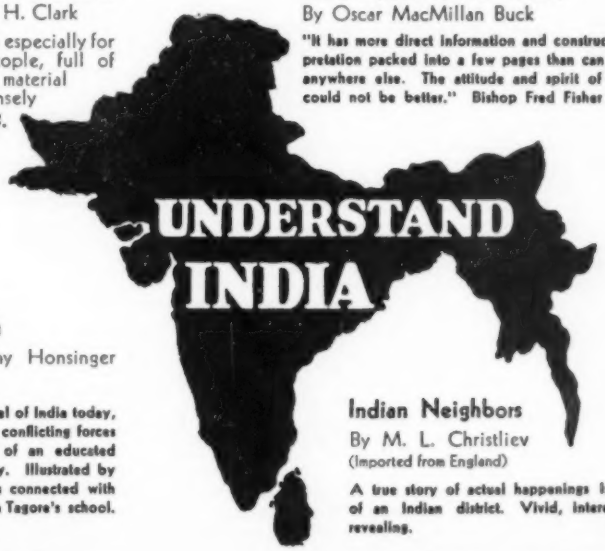

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(Imported from England)
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dean; Dr. Gilbert T. Rowe, Dr. Frank S. Hickman, Dr. Harvey Branscomb, all of Duke, and Dr. Goodrich C. White of Emory university. The General S. S. board will provide the services of Dr. W. C. Bower of the University of Chicago, and one other instructor. Further information may be secured by writing Dr. Paul Garber, Duke university, Durham, N. C.

Death of Dr. J. R. Bridges, Presbyterian Editor

Dr. James R. Bridges, editor of the Presbyterian Standard for many years and an outstanding leader of the Southern Presbyterian church, died at his summer home in Charlotte, N. C., July 19, at 78 years of age.

Disciples Missions Leader Returns to Pastorate

Rev. H. B. McCormick, for seven years head of the promotional department of the United Christian missionary society, Disciples organization, has accepted a call to the pastorate of Lakewood Christian church, Cleveland, O.

Harry Lathrop Reed, *President*

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One of the most remarkable churches in the south is the Central Church of Christ in Nashville. It belongs to the conservative, or so-called anti-organ body, which seceded from the Disciples several years ago. This denomination has forty churches in the city of Nashville. Their congregational life centers around the sacrament of the Lord's supper. The Central is an institutional church, in the heart of the city, supporting daily services at noon, which are broadcast, a service every

Special Correspondence from Puerto Rico

Rio Piedras, July 10.

RELIGIOUS education has had a long if not a glorious history in Puerto Rico. Up to 1849 teacher's certificates were issued by the bishop. Up to the time of the change of sovereignty in 1898, the parish priest was ex-officio member of each local school board, and the catechism an important part, in many cases *the most* important part, of the school curriculum. With the passing of the island from Spain to the United States, religious education had a decided setback. The separation of church and state under our system of government left the Roman Catholic church somewhat in a daze. The Roman priests were not prepared to carry on an independent system of religious education. The early Protestant missionaries brought with them the prevailing ideas of the most of our evangelical churches at that time, mass Sunday schools crowded into one room buildings, evangelistic preaching to the adult population, etc. About six years ago, a transformation began. The Evangelical seminary began to extend its courses. The Presbyterian mission sent one of its most successful pastors to the continent for special training and then placed him in charge as director of religious education for their entire field. Two other missions now have part time directors, and a move is on to secure an interdenominational director for the whole island.

Progress in Religious Education

* * *

A Wind that Blew Success

From the standpoint of religious education, one of the greatest blessings the island has had during recent years was the tropical storm which almost destroyed it a little less than two years ago. About one-third of the evangelical church buildings were destroyed. One mission lost two-thirds of its buildings. Practically all of these buildings have been replaced with stronger and more adequate ones. In almost every case some provision has been made for real educational work. The Disciples of Christ erected, even in the most remote rural sections, never less than a three-room building. In the two important towns where their buildings were destroyed, they erected modern buildings for departmental church school work.

* * *

Annual Interdenominational Summer Conference

For many years the annual interdenominational summer conference has been an outstanding feature of the church life of the island. In the past its main characteristics have been inspirational and fraternal. This year the educational is being added. The mornings will be given to regular class work. The standard leadership training course will be followed. It is expected that about 200 pastors and workers will be present during the eight days of the conference. The afternoons will be given to recreation and comradeship, the evenings to inspirational meetings.

* * *

Distinguished Guests

Puerto Rico will this summer entertain two distinguished Latin American evangelical leaders, Dr. Vicente Mendoza of Mexico and Dr. Luis Alonzo of Cuba. Dr. Mendoza is not only a prominent pastor and leader in his native land, but he is known and loved wherever evangelical hymns are sung in Spanish. He has translated and written more evangelical hymns than any other living Spanish-speaking American. Dr. Alonzo is a teacher, an editor, a preacher of power and wide influence. These brethren come primarily for a meeting of the committee named at the Havana congress last year to prepare and put into practice plans for the organization of an interdenominational federation of evangelical churches embracing the entire Spanish and Portuguese speaking world. They will be special guests of the summer conference. Evening meetings are being arranged for them in the leading centers of the city. The last evening will be a vast popular meeting in the large Municipal theater of San Juan. It is expected that their coming will give a strong impulse to the forward movement of the evangelical work on the island.

* * *

Thanks to the Methodists

Puerto Rico has reason to be thankful to the Methodist Episcopal board of Christian education for sending to us Rev. and Mrs. Coe R. Wellman. Mrs. Wellman is a writer of note. Mr. Wellman is a specialist in religious education. Both have lived in Mexico and come to us with both the language and an understanding of the people necessary for the immediate success of their work here. They will give half time to teaching in the Evangelical seminary and half time to the development of religious education among the Methodist churches.

* * *

Porto Rico No Longer Exists

When Puerto Rico became United States territory its name was changed to Porto Rico. The only imaginable reason for such a change is that the learned congressmen either could not themselves, or thought the people of the United States could not, pronounce Puerto. However, the last congress righted the 30-year-old wrong by restoring its original name to our island. Those who like to be correct in their spelling should take note. From now on it is Puerto Rico and not Porto Rico.

C. MANLY MORTON.

evening with a health talk, an employment agency, health cafeteria, homes for the aged, for orphans and working girls, and all manner of social work. It is said the street upon which it is located was one of the worst in the city when this church was built, but is now one of the cleanest and best. It has no organ and supports no missionary society but has a microphone, a health clinic and many other institutions not mentioned in the New Testament scriptures. It is now planning the erection of a $200,000 home for old people. It started with 47 members five years ago and has proved that community usefulness will make a great church in spite of a literalistic theology.

Two Veteran Methodist Missionaries Retire from China Posts

The executive committee of the Methodist board of foreign missions has recently granted retirement to Dr. Frank D. Gamewell, who first went out to China in 1881, and to Dr. A. J. Bowen, who has served there since 1897.

Practical Christianity in Detroit Mission

The Detroit city mission, with a staff of three priests, a layman and a woman case worker, during the past year ministered to 16,000 sick persons in 18 institutions, fed about 50,000 people, and clothed 5000.

Negro Baptists to Hold Golden Jubilee Convention in Chicago

The golden jubilee session of the National Baptist convention (colored) will

Special Correspondence from Scotland

Glasgow, July 4.

THE smaller Presbyterian churches have all held their annual meetings. The public took the most interest in what was done at the first regular assembly of the new Continuing church, which hired the Music hall in Edinburgh for four days, the week after the other assemblies met.

Continuing Church Reports Growth

All the ministers of the denomination and an elder from each worshiping group were appointed delegates, and the attendance was apparently gratifying throughout. The Continuing church claims to have increased from 41 operating centers at its inception to 121 congregations and groups today. These figures must be interpreted, as statistics often must, for the continuing moderator on the first Sunday in October (when the Continuing congregations for the first time worshiped alone) claimed publicly that their church offices had arranged pulpit supply for between 70 and 80 places on that day. On Dec. 31 they numbered 106 congregations and groups, 37 ministers, 11 ordained missionaries, 7 lay agents, and 13,721 members. Of the 32 congregations which have called ministers since October, 19 are self-supporting, together with an unstated number of congregations (perhaps 10) whose ministers seceded with them. The convener of the home area committee stated that their policy was not to encourage additional groups being formed now, but to try to strengthen all groups and congregations already in existence.

* * *

Women Admitted to All Church Offices

The assembly passed by a large majority, with only 8 negative votes, the overture which had previously been approved by the presbyteries, which stated that any member of the church in full communion should be eligible to hold any office in the church. This legalizes women in the eldership, the ministry, and the moderator's chair. The church agreed to take over a part of the Kalahari mission field in Bechuanaland, Africa, from the London missionary society, for a trial period of 3 years, the annual sum required being £1500. This is to remedy the defect of the Continuing church not having a single missionary in its original membership. It was voted to appoint Mr. Allan Barr, a son of the retiring moderator, as professor of New Testament, and to have the teaching take place at the Congregational college in Edinburgh, which they had been invited to use rent-free for their students, sharing the common expenses in proportion to the number of professors each church supplied. This seems a wise and sensible arrangement, as a joint college will be stronger than two separate ones and the cooperation here may lead to cooperation elsewhere—perhaps eventually to union.

Seeking Other Church Unions

The notable thing about the Free Church of Scotland ("Wee Free") assembly was the action on the overture from the presbytery of Edinburgh in regard to organic union with the Free Presbyterians, the Reformed Presbyterians, and the United Original Secessionists. The overture was sponsored in both presbytery and assembly by Prof. J. K. Cameron, one of the leaders who set up the Wee Free assembly in 1900, and who has been its principal clerk for the whole thirty years of its existence. The overture asked the assembly to appoint a committee to confer with similar committees from the other three churches to ascertain whether there might be a larger measure of friendly cooperation, or preferably an incorporating union. Prof. Cameron argued that the differences between the four churches were few and unimportant in comparison with the many and weighty matters in which they were agreed; viz., in their unqualified adhesion to the Westminster confession of faith, in their adherence to simplicity of worship, instrumental music being disallowed, and in their adherence to belief in the scriptures as the inspired Word of God. Dr. Donald MacLean, in seconding, remarked that it would be a beautiful thing if they could succeed in bringing together under one roof the fragments of Evangelical Presbyterianism in Scotland. Prof. Cameron's overture originally contained a preamble to the effect that the articles of belief of the reconstituted Church of Scotland excluded the Free church from participation there, but this preamble was subsequently struck out and the overture passed, defeating another overture for cooperation only, as well as a motion to take no action. This finding was hailed as the omen of a new day in the headlines of the next day's newspapers. It is understood that the Secession church appointed a committee to confer, but that

(*Continued on page* 975)

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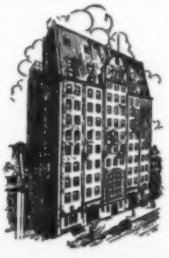

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meet in Chicago Aug. 14-25. The Baptist, of Chicago, reports that representatives of the Chicago Baptist minister's association have been designated to attend the sessions, and convey the felicitations of Chicago white Baptists, who are contributing to the expense of entertaining the convention.

Pennsylvania Churches in Interdenominational Conference

Interchurch cooperation is the theme of the Collegeville, Pa., summer assembly for interdenominational and international Christianity, being held Aug. 4-10. A series of daily lectures will be given by Dr. Charles R. Zahniser of the Federal council, and two English leaders, Rev. W. J. Shergold of London and Rev. Arthur E. Howard of Liverpool, will also speak. The assembly, now in its 23d year, is supported by the Pennsylvania state federation of churches.

Episcopalians Stress Social Technique In Cincinnati Summer School

The aims of the Summer school of social service, Cincinnati, headed by Dr. W. S. Keller, are given by Dr. Keller in these words: "To acquire a social technique in the care of souls. The social application of religion. To make religion real and productive in the lives of people." The school is intended for candidates for the Episcopal ministry and the junior clergy of the church. It began its session early last month and will continue in session to the end of August. The school began in 1923 with four members. This year there were 50 applicants, but Dr. Keller was able to place only 25 of them. The young men come from 10 different seminaries, all being graduates of some well-known university. They come to Cincinnati for a practical course in the humanities, and have been assigned to make first-hand studies of such institutions as the Cincinnati general hospital, the Cincinnati workhouse, the juvenile court, the Cincinnati social hygiene society, the Ohio humane society, the Children's hospital, the associated charities, etc. Among the eight leaders assisting Dr. Keller in the school are Rev. Joseph T. Ware, of the department of social service of the southern Ohio diocese; Rev. C. N. Lathrop, of the social service department of the Episcopal national council, and Rev. Harold Holt, of that council.

Brooklyn Minister Preaches in England During August

Dr. William E. Dudley, who recently went from a nine year pastorate at Park Congregational church, Minneapolis, to Flatbush Congregational church, Brooklyn—the fourth largest church of that denomination in the United States—will preach during August at the following English churches: Carrs Lane, Birmingham, Marylebone Presbyterian, London; and Streatham Congregational, London. Dr. Dudley has visited England three times under the auspices of the British interchange, but this year he is preaching there by his own arrangement.

Ohio Presbyterians Listen to Prof. Kirtley Mather

The synod of Ohio of the Presbyterian church held its annual meeting in mid-July on the campus of the College of Wooster. The convention, under the leadership of the retiring moderator, Dr. Charles F. Wishart, president of the college, was significant. The leadership of this body has, for a number of years, prepared its program with the definite plan of giving a hearing each year to some outstanding leader in science. This year

Special Correspondence from Washington

Washington, D. C., July 24.

LONG time records for heat in this city were broken on Sunday, July 20, when well behaved government thermometers soared to unheard of heights. While preachers were endeavoring to expound the truth and conscientious listeners were making heroic efforts to hear and apply, the mercury went to 106. And lest there be one who thinks to the contrary, let it be said that 106 is *hot*. But it is an ill wind that blows good to no one. The protracted heat spell undoubtedly brought some sixty or seventy senators to feel that it were better to ratify the London pact and be done with it, so they could turn to cooler climes. This they did as the whole world knows by this time and no time was lost thereafter in getting away. Thus the period of quiet that always reigns in the capital when congress closes its work, the supreme court takes a vacation, and government business generally suspends, is on. All but the concrete mixers and steel workers have gone. They ply their daily tasks, pushing to completion the stupendous building plans the government has under way. The white marble, block-long building which is to house the Folger gift collection of Shakesperiana, is rising back of the Congressional library, while to the north ground has been broken for the stately four and a half million dollar building designed to be the home of the supreme court. Two or three blocks away work has already begun on the mammoth addition to the house office building. And this is but a small part of the government's building program. The next five years will witness astounding developments here.

Everybody Quits but The Builders

* * *

Million Dollar Churches Multiply

Nor is the improvement confined to federal building. Numerous churches throughout the city are engaged in building enterprises. Mr. John R. Scotford in a recent issue of The Christian Century remarks that "Our cities are suffering from an epidemic of million dollar churches." If that be true this capital city is in the throes of acute agony. A church building program that surpasses anything attempted in recent decades is under way. Heading the list of course is the magnificent cathedral on Mt. St. Albans, which month by month takes on added grandeur. A contract calling for the expenditure of well over a million dollars was recently signed for the erection of the north transept of this costly structure. "Suffering!" Mr. Scotford would probably say. Dr. Charles Woods' dream of a national Presbyterian church of cathedral design and proportions, seems likely to come true, now that the Church of the Covenant (Dr. Woods' former charge) and the First Presbyterian church have merged. This wedding after extended courtship has actually been consummated and Dr. N. P. Patterson has moved with his First church flock into the Connecticut avenue building where Church of the Covenant has so long worshiped. A single gift of upwards of $400,000 is available for the new building, which will very soon be erected and whose cost will reach a million or more. More "suffering!" The Methodists have broken ground for the new building that is to house Metropolitan church, directly across the campus from American university, while over at Thomas circle the new million dollar home of the Vermont Avenue Christian church nears completion. The builders promise occupancy before the national and international gatherings of this great body which are to be held here in October.

* * *

Blue Prints and Pocketbooks

And the story of "suffering" is not yet complete. Western Presbyterian, St. Paul's English Lutheran and Christ Lutheran are all about to begin building enterprises. Nor are the Catholics idle. On the campus of Catholic university the National Shrine of the Immaculate Conception is being erected. "The greatest Catholic church on the continent," its projectors announce and doubtless it will be. Two other pretentious structures of this faith, one of which will house a colored congregation, are in course of erection. And still we have not referred to the ambitions of perhaps half a dozen other churches whose hopes have not as yet passed the blue print stage. Thus it will be seen how intense are the "sufferings" endured these days by capital city residents. But possibly Mr. Scotford referred to the form of suffering inflicted when the pocketbook is raided. At any rate, church building in Washington is keeping pace with improvements along civic lines.

* * *

Preachers Across The Sea

Several pastors are rusticating on the continent and preaching in old world pulpits. A few local pulpits in turn announce English guest preachers during the summer months. These English preachers, by the way, do the job amazingly well. They certainly know how to preach. Whether they would be content to take a hand in the extraordinary amount of detail and administrative work in which the American minister finds himself enmeshed is another question, but they know how to preach. At least that can truthfully be said of those who have come Washington way.

* * *

Change in Pastorates

Rev. Carl C. Rasmussen comes to the important Luther Place Memorial church in succession to Rev. George M. Diffendorfer, resigned. Dr. Rasmussen brings to this important pastorate a fine cultural background and such a pleasing personality as promises large success.

W. S. ABERNETHY.

Prof. Kirtley F. Mather, noted geologist of Harvard, was the guest lecturer. His discussions centered about the age-old trilogy, God, freedom, immortality, in the light of their defensibility to minds trained in the rigorous disciplines of the natural sciences. Significant of this year's meeting was the sympathetic manner in which the lecturer was heard by even the most conservative members of the synod; but still more significant, writes Rev. Virgilius Ferm, who reports the sessions, was the common feeling that some leaders in scientific fields are, after all, not so far removed from those in religious fields.

SCOTTISH CORRESPONDENCE

(*Continued from page* 973)

the present policy of the Free Presbyterian church is that they are not cooperating with any other denomination, their members not being permitted to worship in any church other than their own. A leading Reformed Presbyterian minister is reported as saying that it is doubtful if the other churches could unite with his, owing to the distinctive principles of his church. Members of the R. P. church, for instance, are not allowed to vote at political elections nor to join secret societies like the Freemasons. The Continuing church is not being asked to confer, apparently because it is thought to be too liberal.

* * *

Ministerial Condidates On the Increase

The number of divinity students is again on the rise in Scotland. Last year there were 99 entering men, the highest for a long time, Trinity college, Glasgow, having the largest entering class in its history of nearly three-quarters of a century. These figures are for Scottish universities and the former U. F. theological seminaries, their total students (not counting graduate students) being 244, as compared with 151 four years ago. The Free Church college, Edinburgh, also boasts of 8 candidates for the ministry. Two more young ladies are to study for the ministry in the Congregational college, it is said.

* * *

Bits of Scottish Church Life

Dr. Lauchlan MacLean Watt of Glasgow cathedral has been appointed Warrack lecturer on preaching for 1931, the lectures to be delivered in Edinburgh and St. Andrews. President Coffin held this lecturership in 1926. . . . St. George's West, Edinburgh (Dr. James Black's congregation) is worshiping during June, July and August in the Usher hall, while their own church is being painted, getting a new heating system, and building a new hall—all at the cost of £12,000. The Usher hall, which accommodates 3000 people, is being filled each Sunday. . . . The Bishop Seabury Memorial committee have decided to postpone the laying of the foundation stone of the proposed cathedral, which had been provisionally arranged for Aug. 5, and are staying further proceedings until after a conference with the American committee who are expected to visit Aberdeen this summer. The funds for the cathedral are being raised in America.

MARCUS A. SPENCER.

Disciples United Society Report Indicates Income Loss

The United Christian missionary society of the Disciples of Christ, closing its books for the year July 1, reports an income for the general fund of $2,336,851—a decrease as compared with the year ending July 1, 1929, of $102,428, or 4½ per cent. The losses occurred in the column of the churches, Sunday schools and individual gifts. The missionary organizations gained $5,000 for the year and the churches and institutions on the mission fields gained $16,000.

Columbus, O., Church, Hears Outside Preachers

The pulpit of the Indianola Methodist church, Columbus, O., is being occupied again this summer by outside ministers of reputation. Before leaving on his European trip Dr. Robert L. Tucker, the minister, arranged for preaching, as follows: July 20, Rev. Alexander Thomson, of the Congregational church, Guild hall street, Canterbury, Eng.; July 27, Rev. Mauritius Atkins, former pastor of the Central Methodist church, Detroit; Aug. 3, Rev. Alexander Thomson again preaching; Aug. 10, Rev. Irving Maurer, president of Beloit college. On succeeding Sundays of August, Rev. Arthur Milne, associate pastor of the Indianola church will preach. While abroad, Dr. Tucker will do most of his preaching in the oldest church in Methodism, founded originally by John Wesley—at City Road chapel, London. He will return early in September.

Dr. Warren H. Wilson Will Visit India

To meet the request of the National Christian Council of India for the services of Dr. Warren H. Wilson, director of the town and country department, as technical advisor in the rural social survey of the Christian mass movement, the Presbyterian board of national missions has granted him a year's leave of absence, beginning Sept. 1. The survey, which is financed by the Institute of Social and Religious Research, looks to an inquiry into the economic, social, and occupational status of the new Christians, agricultural people living in small villages.

Youngstown Church Asks for Dr. Hammaker's Return

The return of Rev. W. E. Hammaker for his 16th year of service as pastor of Trinity Methodist church, Youngstown, O., was requested of the bishop and the Northeast Ohio conference, in the unanimous vote of the fourth quarterly conference, recently in session. The report of the past year's work at Trinity is a notable one. Among the items is the report that in "world service" Trinity again led the state by many thousands of dollars, maintaining her position among the 15 leading churches of American Methodism.

New Layman's Director for Methodist World Service

Rev. Ray R. Kelley, who has been secretary for mission education in the Indianapolis area of the Methodist church, has been appointed director of laymen's activities for the World service cooperating staff, according to an announcement by Dr. Ralph A. Ward, executive secretary.

BOOKS RECEIVED

The Good Estate and the Catholic Church, by Viscount Halifax. Longmans, 80 cents.

The English Inn, by Thomas Burke. Longmans, $1.40.

Man and Society, by Francis J. Haas. Century Co., $3.50.

Come Let Us Worship. Kingsgate Press, London.

The Gay Procession, by Norma Patterson. Farrar & Rinehart, $1.00.

Rural Girls in the City for Work, by O. Latham Hatcher and Others. Garrett & Massie, Richmond, Va., $1.90.

Liberty, by Everett Dean Martin. Norton, $3.00.

World Politics in Modern Civilization, by Harry Elmer Barnes. Knopf.

Religious Education in the Philippines, by Archie Lowell Ryan. Methodist Publishing House, Manila, P. I.

The Child's Emotions, Proceedings of the Mid-West Conference on Character Development, February, 1930. University of Chicago Press, $2.50.

Hoosier Rhymes and Readings, by Virgil Ray Mullins. Benton Review Shop, Fowler, Ind.

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Leaves from the Notebook of a Tamed Cynic — Reinhold Niebuhr

"I commend its pages to my fellow-clergymen for edification, to theological students for warning and guidance, to ecclesiastics for punishment and to laymen everywhere for prayer and fasting." *John Haynes Holmes.* ($2.00)

Perpetuating Pentecost — John M. Versteeg

"In this vital and suggestive book we have a sound and modern treatment of the outstanding problems that beset the church today. A book for long-time reading." *Boston Globe.* ($2.00)

The Spirit of God and the Faith of Today — Richard Roberts

"The author extends the work of the Spirit of God to what are sometimes called the secular spheres of life; it is the controlling principle of all right activities. The treatment is reverent, suggestive, helpful." *The Baptist.* ($2.00)

The United States of Europe — Paul Hutchinson

"Paul Hutchinson is a journalist of rare ability. Not only clear is his exposition of the proposal to unite the nations of Europe, but also painstakingly thorough." *New York Sun.* ($2.00)

Tents of the Mighty — Donald Richberg

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Quotable Poems — Clark-Gillespie, Compilers

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Two-Minute Stories — Carl S. Patton

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The Passion Week — Walter E. Bundy

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